/120 cont./

144 mother, but that among his forefathers, as among Reginaldo's, mixture with "Brazilian" blood had taken place. This, however, seemed to be more a conclusion based on the wavy, soft hair of the two, rather than on definite knowledge. In any case, it was noteworthy that Luis declared the two brothers João and Antonio to be the purest Bakaïrí; to me, too, they had seemed the most typical physiognomies and most resembled the Rio Novo character. Since Antonio is the one who was induced to accompany us 126 [142] and could thus be photographed in Rio, I may call attention to his picture as the most faithful reproduction of a true Bakaïrí. [732] Unfortunately the handsome youth had a slightly shortened leg as the result of a fracture, so I contented myself with a bust portrait. The defect was not very pronounced, by the way, and /121/ /illustration appears here/ /122/ the awkwardness that Antonio, strength and agility themselves, presents in full figure amidst the group of Kameraden /see the glossary, p. 171 / (page 28) is largely due to the anxious moment in front of the photographer's apparatus.

Wilhelm made all the other portraits with the camera clara.

162 Carlotta was a Parecí brought back from Diamantino and the wife of the absent Captain Felipe; her small eyes and the root of her nose, which was flat from eyebrow level to the inner corner of the eye, distinguished her strikingly from the Bakaïrí women. The two Cajibí -- a tribe that lives on the lower Rio [648] Verde, a left tributary of the Paranatinga -- had been caught in the forest as children. /Illustration appears here./ The two [582] young and pretty creatures were given as wives to the two oldest matrimonial cripples of the tribe, Caetano and Miguel, for the immoral reason that the youngest, as the best workers, belong to the mightier ones. Delicate skin, fine little nose under the likewise flat root, eye slits narrowed and drawn up toward the outside, in connection with which, however, the sharply folded upper lid did not overlap, they reminded one of the Japanese type, especially Caetano's not very feminine little wife.

[TEXT CONTINUES ON P. 20]

/93 cont./

126 stored, dark yellow reed diadems, such as Luchu is wearing on
534 Plate 6, I, others with radiating tips, large Panpipes, an oar deco-
282 rated with drawings, spinning whorls of the simplest type, that
[301] is, disks made of potsherds, and a quantity of remarkable
[239] cylinder-shaped sticks, which are covered with ornamentation
177 and worn on the back at festivals. But in the equipment of these third Bakaïrí it was clearly shown that we were with the section of the tribe living next to the rest of the Kulisehu Indians; all kinds of imported goods were present and were designated as such
439 here. The Bakaïrí do not make any pots themselves and do not
[323] themselves have a place where they might fetch stones for stone axes, but here we were immediately told that the pots came from the Mehinakú /Mehinacu/ and the stone axes from the Trumaí. Among the pots one in the shape of a turtle represented an absolute masterpiece of primitive plastic art, on which the head, tail, and feet, as well as the shell drawing, were magnificently worked out. From the Auetó we found a half-broken clay doll; also originating from the Mehinakú, balls of finely spun cotton; from the Trumaí and Suyá, dainty feather caps. From our own possessions of 1884 we discovered two iron chisels, parts of a ramrod, which had been sharpened to a point on stones.

648 We met a Nahuquá in person; unfortunately, the man was
● 732 obviously an idiot and had little to offer for my purposes. It is strange that this is not an isolated phenomenon: the Kustenaú of 1884 had a simple-minded Bakaïrí among them, the Yuruna likewise an Arara Indian definitely feeble-minded, and it seems to me I often noticed similar instances. Do the people become stupid in the new environment or are only the stupid specimens entrusted to neighbors for their use?

126 In the flute-house anthropological measurements and photographs were taken in exchange for beads. In this village there was a pronounced Sémitic type, of which Plate 13, I, represents a classic example. The people submitted to everything and called the caliper compass núna, "moon." Only one man was indignant when, after Ehrenreich had measured him from head to foot in all directions, I handed him the fee of three beautiful, large
[153] beads. He wanted to have as many beads as there were measurements

I [See p. 138 -- Analyst]